

### Bloomfield's Happy People as Taxpayers.

#### TO THE EDITOR OF THE CITIZEN:

SIR: "Look, Bobby! See that big cheese in the canal?"

"Yes, pa. Why don't you get it out and take it home? I like cheese."

"I have not got a rake long enough."

Bobby looked up at me; then at the moon above, then into the canal, and said:

"Pa, you are fooling me. It's the moon."

"Fool Breadwinner," in his two contributions to THE CITIZEN, is in about the same fix as I was. He has no rake long enough to bring out his ideas, any more than I had to fish out of the canal the moon's reflections. He's fooling me.

It is my intention in this article to examine a few ideas which "Breadwinner" is proud to possess. His ideas nearly all take the form of assertions.

First idea—"That labor pays all taxes of every kind, either directly or indirectly." Granted; but what of it? Is not this the case all the world over? Has it not always been so? Will it not always be so? It is impossible for it to be otherwise. Then why feel hurt about it? Can any Legislature make it different? Not at all. If the whole burden of taxation were taken off the laborer's shoulders and placed upon the shoulders of the rich capitalists to-morrow, labor would still have the bill to pay. The capitalists would become bankrupt very soon if labor did not supply their losses. If they became bankrupt, how could they pay the taxes? Therefore the laborer must continue to labor, to keep up the supply; and it matters very little whether he pays one dollar a week taxes out of his wages directly to the tax-receiver, or gives it to his employer to hand over as taxes on his own property.

The large property-owner might have a little pleasure in the thought that "he pays more taxes than any other citizen in town." We will give him credit for it; not because he pays more, but because he has got the skill to handle his fellow-men in such a way as to make their labors profitable to him and mutually pleasant to them.

But as laborers and citizens, let us consider what a capitalist is—not what is termed a rich capitalist, but an everyday capitalist—that class of individuals who receive our wages every month. Capitalists may be classified like the different breeds of cattle, according to what they are worth. But as a cow is a cow, whether she be an Alderney or a Jersey, whether she be worth one thousand dollars or ten, so is a capitalist a capitalist whether he be worth ten dollars or ten millions of dollars.

Man never gets rich from his own earnings. He cannot earn enough during his whole lifetime (if he should save all he earns) to place him among the rich of to-day. But if he can employ others in a profitable manner to help him, and he continues to work, he becomes a capitalist right away. It matters not as to whether he runs a saw-mill, a store, a factory, a railroad, or

Secondly—"Breadwinner" states that "sixty-five millions of men, women, and children are being taxed to enrich a few ruling capitalists." I wonder if he has heard of capitalists existing in other lands. I have heard of English, French, German, Austrian, and Australian capitalists. Did they become capitalists through the taxation of the millions of men, women, and children? Oh, no; that cannot be, for all kinds of manufactured articles are admitted free of taxation into England at least. Therefore the English workingman gets everything at cost. No manufacturer could get rich out of the bone, brain, and muscle of the English mill-worker. This is in line with "Breadwinner's" idea. But how did the English manufacturer become a capitalist? I know lots of them, Mr. Editor, who during the past forty years have left the loom, the mill, and the counting-house to commence business for themselves, and have succeeded in squeezing millions of dollars (pounds in some instances) out of the bone, sinew, and brain of the British workman. Is it not thus in all lands and climes? The one man makes millions of dollars, while the millions of people are working for a bare subsistence. Then what is the use talking about the few protected manufacturing capitalists of America?

What the breadwinners want to know is, what condition they are in as compared with the breadwinners of other lands in the same line of business. It is not the amount of wages they receive which determines their condition so much as the purchasing power of the money. Five dollars a day would be too small if it would only buy a loaf of bread. One dollar would be better if it would pay for a week's victuals. We have been told over and over again that the breadwinners' pay in this country is twice as much as in free-trade England. Statistics show it, and we know it. The "protected" woollen manufacturer of this town every month pays twice the amount of wages to his help as most woollen manufacturers in England do on the same class of goods. And if it were not for the so-called unprotected capitalists of our own neighborhood, we could get along well enough. I say so-called. For I believe if "Breadwinner" would make a proper calculation, he would find ninety-four per cent. who are benefited for six per cent. who are not by protection.

Let us see how four unprotected

capitalists in this town receive the benefits of the protective system: First, the doctors; second, the landlords; third, the farmers; fourth, the butchers and cattle-raisers.

(1.) Will "Breadwinner" tell me how it happens that a doctor can command two dollars in Bloomfield for the same services for which an English doctor receives sixty cents in a similar town? Why, in other cases, ten dollars is the charge of the Bloomfield doctor, while an English doctor's charge is but about three dollars? (It was less once.) I will answer: It is because the poor taxpayers of this town receive wages enough to pay the bills. If we received but one-half the amount, the doctors could not and would not charge so much, for if they should, they would never get it. And still some will say the doctors are unprotected.

(2.) The landlord is another unprotected(?) class of capitalists. Will "Breadwinner" let us know how they manage to get twice or three times the amount of rent for the same house that they got before the war? A friend of mine rented a three-story brick dwelling for eight dollars a month when he was first married. He remained in the house until some of his children were married. When I last saw him he was paying eighteen dollars a month. How is this? A frame building not a mile from the Centre was being repaired to the amount of one hundred and fifty dollars. The last tenant paid twelve dollars a month; formerly it was eight; the next tenant must pay sixteen dollars. How is this for an unprotected capitalist? These are old houses, remember.

(3.) The farmer. More has been said about the unprotected farmer than would fill a volume, especially before the McKinley Bill, with its reciprocity clauses, became a law. Will any one inform me why the Bloomfield farmer can command twenty-two cents a dozen for fresh eggs, and thirty-two cents a pound for fresh butter, while the farmers in the next State adjoining New Jersey can only command one shilling a dozen for eggs and twenty-two cents a pound for butter, both at the same date, and all alike fresh? Is it because there is a tax of five cents on eggs in New Jersey, and not in other States? or is it because the tariff on butter is six cents a pound in this State and free in the next? Or may be the cows and chickens cost more keeping here than elsewhere. But how is it, Mr. Editor, that these commodities sold for much less than the above prices before the protective tariff was levied? Do cows eat more now than they did thirty years ago? Or do grubs and bugs cost more than they once did? Is this the reason why eggs are so much dearer? Will anyone tell me? How is this for an unprotected industry?

(4.) The butcher and beef-raiser. The McKinley duty on beef and mutton is one cent per pound higher than the old rate. That is not much. The people of Bloomfield would not have heeded one cent. I doubt whether they would have even found out the difference. But when it comes to four cents added to the tariff, everybody feels it. This is another class of unprotected capitalists. But there was a time in our history when beef and mutton could be bought at five and six cents a pound. The grass, corn, bran, straw and water come out of the same old earth to feed and fodder the oxen and sheep. Add two cents tariff to original cost, then see how cheap would be our meat, allowing the two cents to the raiser.

Now, Mr. Editor, I don't want to impress your readers with the idea that the doctors, farmers, landlords, and butchers of Bloomfield are much different (under the circumstances) from other men in the same line, but to show "Breadwinner" and his friends how the protective system affects more people than the few manufacturing capitalists. Also that every man in the trade with is a capitalist, who receives our wages every month and enriches himself thereby. Like the oil king, the sugar king, the coal king, the railroad king, they are all doing their utmost to buy cheaply and sell dearly of and to the laboring man. While they keep within reasonable bounds we don't complain.

But in spite of all this, the laboring man of America can purchase more of the necessities and comforts of life with his wages than any other wage-worker in the world. We have had talk with Englishmen, Frenchmen, Germans, Australians, Swedes, and Austrians, who are toilers and spenders, and when fairly calculated they are far behind us in the race for life. The Englishman comes in a good second. He can buy nearly as much food with three dollars as we can with four dollars; but as we receive four for his two, we are one dollar in four in pocket. But both Australians and Englishmen are far ahead of us in one point, viz., shorter hours of labor.

The former have had the Eight-Hour Law in operation about thirty-five years; the latter, the Nine-Hour Law in factories for a number of years. The people in those countries laugh at us, and think we are fool-breadwinners for working so long to make enough to see us through.

But the laugh won't last much longer. We in New Jersey can now boast of a Fifty-five Hour Law, and when it has got into nice working order we will laugh too, and won't be roaring until our throats are sore about taxation and the few manufacturing capitalists.

BLOOMFIELD, August 22.

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### AT THE CHURCHES.

First Presbyterian.

The Rev. H. W. Ballantine, D. D., pastor. Services to-morrow at 10.30 A. M. and 7.30 P. M. The Rev. James O. Murray, D. D., Dean of Princeton College, will preach both morning and evening.

German Presbyterian.

Sunday services: Preaching by the pastor, the Rev. H. W. Selbert, at 10.30 A. M. and 7.30 P. M. Sunday-school at 9 A. M. Prayer meeting, Tuesday at 8 P. M. Young People's Society, Friday, at 8 P. M.

Park Methodist Episcopal.

The Rev. Albert Field will preach to-morrow morning. In the evening at 7.30 Epworth League meeting in Sunday school room. Leader, Miss Zora Shields.

Watessing Methodist Episcopal.

The Rev. Elbert Clement, pastor. Preaching at 10.30 and 7.45 by the Rev. J. E. Robinson, who was prominent in the great revival of eighteen years ago, and has since been a successful missionary in India. Seats free. All invited.

First Baptist.

Services at 10.30 A. M. and 7.30 P. M. The pastor, the Rev. Chas. A. Cook will preach. Subject in the morning, "Characteristic of Apostolic Church Life." Evening, "A Wonderful Saviour." All seats free. Everyone welcome.

Glen Ridge Congregational.

Rev. F. J. Goodwin, pastor. Regular service at 10.30 A. M., and 7.45 P. M. The Rev. Erskine N. White, D. D., of New York will preach to-morrow at both services.

Christ Episcopal.

The Rev. Edwin A. White, rector. The Rev. J. Q. A. Rose of Texas will preach to-morrow at both services.

Church of the Sacred Heart.

The Rev. J. M. Nardello, pastor. First Mass and sermon, 7.30 A. M. High Mass and sermon, 10.30 A. M. Sunday-school 3 P. M. Vesper service, 3.30 P. M.

A. M. E. Church.

The Rev. Thomas Chase, pastor. Services will be held in the Bloomfield Building and Loan Association rooms every Sunday. Class meeting at 10.30. Preaching at 11 A. M. Sunday-school 3 P. M. Bible reading 4 P. M. Preaching at 7.30 P. M. The subject next Sunday evening will be "Whatsoever He Tell You, Do It."

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